

4. Br̥hat Jāṭaka: The Navamsa

अथ बृहज्जातके होरा मुक्तावली नाम आङ्गल व्याख्यायां द्वितीयो भागः।

This article is presented as an interactive dialogue featuring Guru, a scholar from the esteemed tradition of Kerala, alongside his insightful students: Uma, Madhusudan, Shridhar, Medha, Keshav, and Aniruddha. Today, the discussion is focused on the methods of interpreting Navamsa.

Shridhar: Guruvarya, please provide a detailed explanation regarding the significance of Navamsa in Jyotisha. What factors contribute to its importance? Additionally, is it possible to interpret it as a standalone chart?

Guru: Shridhar, I was truly pleased by your inquiry. The Navamsa is regarded as one of the most valuable instruments provided by the Rishis for the purpose of prediction. Its significance arises from being the ninth division of the Rashi and the fourth segment of a Nakshatra, known as a Nakshatra Pada. It is referred to as the Bhagyamsha, as it serves as a means to assess one's fortune. In my view, it stands as Varga Shiromani - the pinnacle of Vargas!

Madhusudan: Guruvarya, we have previously studied the computation of Shadvarga in the initial chapter of Brihat Jāṭaka. Since the Varga are subdivisions of the Rashis, they cannot exist as independent charts. Is my understanding accurate?

Guru: It is entirely accurate to state that Vargas do not function as independent charts. The Shastras of Arsha Jyotisha explicitly advise against interpreting Vargas as standalone charts. This must be emphasized, as the Shastras themselves do not present any ambiguity on this matter. The misunderstandings that arise are primarily the result of contemporary astrologers & authors who were keen towards producing material of their own!

Uma: Guruji, could you kindly elaborate on the calculation of Navamsa once more, including the specific terminology associated with it?

Guru: Bhattotpala in the commentary on Brihat Jāṭaka has quoted a Shloka from Garga Horā which states that -

मेषकेसरीचापानां मेषाद्या नवांशकाः ।

वृषकन्यामृगांशाश्च मकराद्या नवांशकाः ॥

तुलामिधुनकुम्भानां तुलाद्या नवभागकाः ।

कर्कटालिङ्गषाणां च कर्कटाद्या नवांशकाः ॥ (Rf. GH)

[Mesha, Simha and Dhanush signs begin with Mesha Navamsa. Vrishabha, Kanya and Makara signs begin with Makara Navamsa. Mithuna, Thula and Kumbha signs, begins with Thula Navamsa. Kataka, Vrischika and Mina signs begin with Kataka Navamsa.]

Division	Degrees	Deva	Mesha, Simha, Dhanu	Vrishabha, Kanya, Makara	Mithuna, Thula, Kumbha	Karka, Vrischika, Mina
1	3.20	Deva	Mesha	Makra	Thula	Karka
2	6.40	Nara	Vrishabha	Kumbha	Vrischika	Simha
3	10.00	Rakshasa	Mithuna	Mina	Dhanu	Kanya
4	13.20	Deva	Karka	Mesha	Makra	Thula
5	16.40	Nara	Simha	Vrishabha	Kumbha	Vrischika
6	20.00	Rakshasa	Kanya	Mithuna	Mina	Dhanu
7	23.20	Deva	Thula	Karka	Mesha	Makra
8	26.40	Nara	Vrischika	Simha	Vrishabha	Kumbha
9	30.00	Rakshasa	Dhanu	Kanya	Mithuna	Mina

Brihat Jātaka on Vargottamamsa -

वर्गोत्तमाश्चरगृहादिषु पूर्वमध्यपर्यन्ततः शुभफला नवभागसंज्ञा ।

सिंहो वृषः प्रथमषष्ठहयाङ्गतौलिकुम्भास्त्रिकोणभवनानि भवन्ति सूर्यात् ॥ (Rf. VH)

This Shloka is composed in the Vasanta Tilaka Chandas, which is also referred to as Simhonnata. Consequently, the Shloka addresses the concept of Raja Yoga. The Lagna Vargottama should be regarded as a form of Raja Yoga.

As stated in Sārāvali -

वर्गोत्तमा नवांशास्तथादिमध्यान्तगाश्चराद्येषु ।

सूतौ कुलमुख्यकरा द्वादश भागाः स्वराश्याद्याः ॥ (Rf. SV)

[The first Navamsa of a Chara Rasi, the 5th one in a Sthira Rasi and the 9th one in a Dwiswabhaba Rasi are called Vargottamamsa. Should the Lagna be in such Vargottama Navamsa, the native becomes an important person in his lineage.]

Jātaka Parijāta explains the Vargottama Navamsa as follows -

चरे चाद्यंशको नेयः स्थिरे मध्यनवांशकः ।

अन्यांशको द्विस्वभावे वर्गोत्तम इति स्मृतः ॥

[The 1st Navamsa of Chara Rasi, 5th Navamsa of Sthira Rasi and 9th Navamsa of Dwiswabhaba Rasi are Vargottama Amsa.]

Nature	Rashi	Degrees	Division
Chara	Mesha, Karka, Thula, Makara	0.00 to 3.20	1
Sthira	Vrishabha, Simha, Vrischika, Kumbha	13.20 to 16.40	5
Dviswabhaba	Mithuna, Kanya, Dhanu, Mina	26.40 to 30.00	9

In the latter part of the Shloka, Acharya Varāhamihira discusses the Mooltrikona of the Grahas. Therefore, a Vargottama Graha is considered to be in its Mooltrikona. As stated in the classics -

वर्गोत्तमांशस्थितस्वेचरोऽपि स्वक्षेत्रगतस्योक्तफलानि तद्वत् । (Rf. PD)

Vidyāmādhaviyam states the Pushkara Navamsha as follows -

मेषसिंहचापेषु सप्तमनवमौ ।

वृषकन्यामृगेषु पञ्चमतृतीयौ ।

मिथुनतुलाकुम्भेष्वष्टमषष्ठौ ।
कर्किकीटमीनेष्वादयतृतीयौ ।
एते पुष्करसंज्ञानवांशाः ॥

[Mesha, Simha and Dhanu - 7th and 9th
Vrishabh, Kanya and Makara - 5th and 3rd
Mithuna, Thula and Kumbha - 6th and 8th
Karka, Vrischika and Meena - 1st and 3rd]

Rashi	Navamsa	Division
Mesha, Simha, Dhanu	Thula, Dhanu	7th, 9th
Vrishabha, Kanya, Makara	Vrishabha, Mina	3rd, 5th
Mithuna, Thula, Kumbha	Vrishabha, Mina	6th, 8th
Karka, Vrischika, Mina	Kanya, Karka	3rd, 1st

Uma: Dhanyawad, Guruji. How can we effectively utilize Navamsa?

Guru: To commence, we shall understand the fundamental principles. The Lomasha Samhita states that the Navamsa should be examined to ascertain one's spouse. However, the Varāha Horā, Sārāvali, and Sri Sarvārtha Chintāmani indicate that the Navamsa serves multiple purposes. The significance of the Navamsa has already been elucidated.

Brihat Jātaka in Chapter 5 Shloka 23 states -

लग्ननवांशपतुल्यतनुः स्याद्वीर्ययुतग्रहतुल्यतनुर्वा ।
चन्द्रसमेतनवांशपवर्णः कादिविलग्नविभक्तभगात्रः ॥ (Rf. VH)

The term "लग्ननवांशपतुल्यतनुः" signifies that the physical form will resemble the Lord of the Lagna Navamsha. Comparable outcomes should also be interpreted from the most powerful planet within the horoscope.

Acharya has employed Dodhaka Chandas. The word वीर्य in Katapayadi calculation indicates 4 and 1, युत adds to 7, ग्रह adds to 10. Thus, the Graha occupying Kendras also influence the appearance and hence, the Lagna. It is also conveyed that the

Navamsa positions of the Kendradhipati are to be analysed carefully. Additionally, the 10th Chapter deals with professions which are determined from the Navamsa occupied by the 10th Lord.

The Lagna Navamsa Lord provides insights about the physical appearance and personality of an individual. Auspicious results mentioned above shall occur if the Lagna Navamsa Lord is in Kendra or Kona Bhava (of Rashi Chart) associated with a Subha Graha.

1. Surya: symmetric body, fair or blood-red complexion, bilious temperament, sober & splendid, righteous, stubborn nature, courageous & victorious.
2. Candra: broad body, neither tall nor short, charming eyes, phlegmatic temperament, kind & compassionate, creative & fond of arts.
3. Kuja: fair in complexion, brown hair & round eyes, bilious temperament, skillful & valorous, envious, wicked & short tempered.
4. Budha: dark complexion, even body & broad chest, swift & fickle minded, skilled in trade, quick witted, happy & joyful.
5. Brihaspati: wheatish dark complexion, tall & stout, melodious voice, intelligent & wise, virtuous, optimistic, charming & attractive.
6. Sukra: dark complexion, attractive & charismatic, phlegmatic temperament, fond of poetry, artistic & skillful, courteous & polite.
7. Sani: dark complexion, rough, cold & itchy body, windy temperament, lazy & indolent, mature, persistent, patient & inclined towards sinful deeds.

Now, let us understand how the results are known from Lagna Navamsa. Should the Lagna Navamsa Lord be free from malefic influences and positioned in the Kendras or Konas under the influence of benefics, the individual is likely to enjoy good health. If it is present in watery Rashis or watery Navamsa, the native will have a stout body. Conversely, if the Lagna Navamsa Lord is linked with the 6th Lord or Gulika, one should anticipate potential health issues. Additionally, if the Lagna Navamsa Lord is situated in the 6th, 8th, or 12th houses from the Lagna, it may indicate a propensity for health

complications. Since the Lagnesh symbolizes the individual, similar outcomes can be inferred based on the Navamsa dispositor of the Lagnesh.

The term चन्द्रसमेतनवांशपवर्णः indicates that an individual's complexion is influenced by the ruling Graha of the Navamsa where Chandra is positioned. If Chandra occupies the Navamsa of the Surya, the individual's complexion will exhibit a reddish hue. Should Chandra be in the Navamsa of Brihaspati, the complexion will appear wheatish or golden brown. Conversely, if Chandra is situated in the Navamsa of Shani, the complexion will be dark. According to the Shlokas of Chapter 2, you may infer the results.

Horā Makarand in 25th Chapter gives following results of Candra in different Navamsa of the 12 Rashis -

**चौरो भोक्ता भवति विबुधो वित्तवान् भूमिपालः क्लीबः शश्वत्समरनिरतो भारजीवी च दासः । ।
पापः क्रूरो भयविरहितो मेष पूर्वाशके स्याद्द्वर्गोत्कृष्टे निगदितविभू राशिवद्वादशांशे ॥**

[Mesha - a thief, Vrishabha - an enjoyer, Mithuna - a wise man, Karka - rich, Simha - a king or a land owner, Kanya - an eunuch, Thula - valiant, Vrischika - a load bearer, Makara - sinful, Kumbha - cruel, Meena - fearless. If Chandra be in Vargottamamsa, the native shall hold high position in his field.]

Thus, we can understand the inherent qualities of a native from the Navamsa occupied by Chandra.

Further, Acharya Varahamihira states that the bodily features viz. the proportion of organs, etc will be according to the Rashi. Jātaka Parijāta states that Mesha, Vrishabha and Kumbha are short. Makara, Mithuna, Dhanu, Meena and Kataka are of medium length while Vrischika, Kanya, Simha and Thula are long in ascension. So, if Mesha is rising in Lagna, the head shall be small. Similarly, a native born in Thula Lagna will have a long face as Vrischika falls in the 2nd Bhāva. This is how one should understand the outcomes.

Aniruddha: Guruvarya, could you please explain why the Lagna Navamshesh reflects physical characteristics rather than the Navamsa Rashi? For instance, why does Mesha as the Navamsh Lagna not signify a reddish complexion?

Guru: Grahas have the physical form which is described in the initial chapters whereas the Rashis are given symbols. Rashis possess a stable nature and it is the movement of Grahas that helps in pronouncing the results. Hence, Lagna Navamsa Lord is said to

signify the physical features. However, Sārāvali declares few effects from the Lagna Navamsh in the Nashta Jātaka.

Shridhar: Guruji, does this imply that the Navamsa dispositor of a Bhava Lord holds significance?

Guru: You have interpreted it rightly, Shridhar.

**भवनादिपैः समस्तं जातकविहितं विचिन्तयेन्मतिमान् ।
एभिर्विना न शक्यं पदमपि गन्तुं महाशास्त्रे ॥** (Rf. SV)

[The effects of a horoscope should be predicted according to the divisions occupied by the Bhāva Lords. Without knowing the strength of such Lords, one cannot lay even a step forward in the direction of this Mahashastra i.e Jyotisha.]

This rule is excessively utilized in the classics. For example, it states -

**दारेशस्थांशपे पापे कुस्त्रीभाक्स नरो भवेत् ।
क्रूरषष्ठ्यंशके दारनाथे कुस्त्रीयुतो भवेत् ॥** (Rf. SSC)

[If the Lord of the Navamsa occupied by the 7th Lord is a Paap Graha, the native will beget an evil wife. Same shall occur if 7th Lord is in Kroora Shastiamsa.]

Uma: How can we utilize similar principles to forecast the characteristics of a spouse, Guruji?

Guru: Acharya Varāhamihira does not repeat the rules. The Navamsa dispositor of the 7th Lord provides insights into the nature, characteristics, and attributes of a potential spouse as explained in the previous Shloka from Sri Sarvārtha Chintāmani. The principles outlined in Horā Ratnam, as discussed before, remain applicable.

Medha: Guruji, kindly elaborate more on the matter of understanding about the spouse from a horoscope.

Guru: Let us understand the Shlokas from Strī Jātaka Adhyāya of Brihat Jātaka. The Shlokas are -

**वृद्धो मूर्खः सूर्यजर्भांशके वा स्त्रीलोलः स्यात् क्रोधनश्चावनेये ।
शौक्रे कान्तोऽतीवसौभाग्ययुक्तो विद्वान् भर्ता नैपुणश्चैव बौधे ॥**

**मदनवशगतो मृदुश्च चान्दे त्रिदशगुरौ गुणवान् जितेन्द्रियश्च ।
अतिमृदुरतिकर्मकृच्च सौर्ये भवति गृहेऽस्तमयस्थितेऽशके वा ॥ (Rf. VH)**

When 7th from Lagna is ruled by a particular Graha or a Graha contributes its Navamsa to the same, results are declared as follows -

Shani - the husband of the female will be old and foolish (applicable for Karka and Simha Lagna when Shani is in Makara and Kumbha Navamsa respectively)

Kuja - husband runs behind other's wife and is cruel in nature (applicable for Thula Lagna and Vrishabh Lagna when Kuja is in Mesha and Vrishchika Navamsh respectively)

Śukra - husband is handsome and fortunate (applicable for Mesha Lagna and Vrishchika Lagna when Śukra occupies Thula and Vrishabh Navamsh respectively)

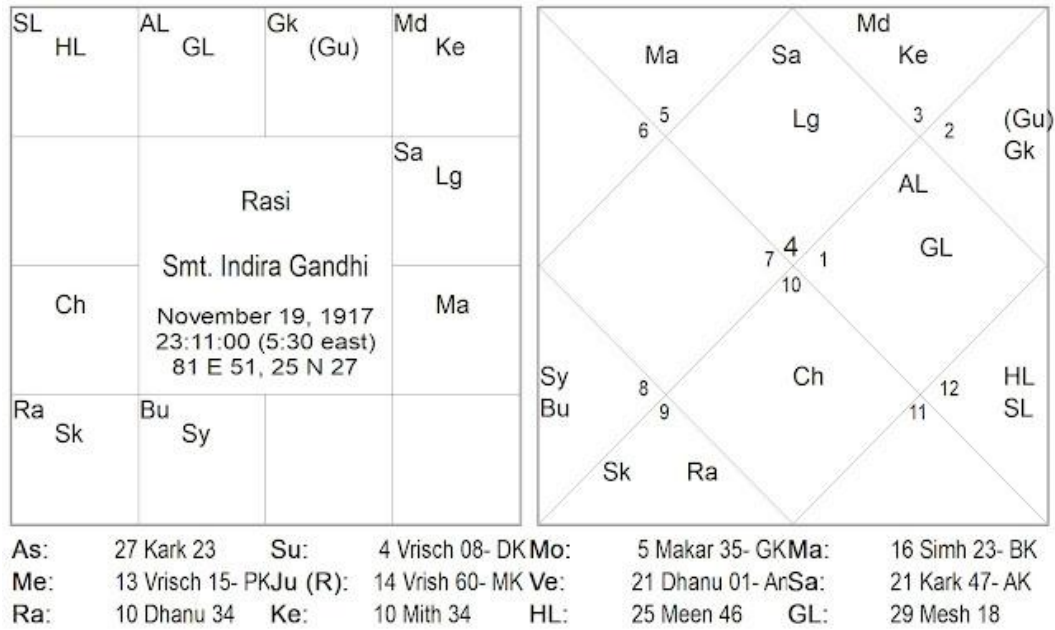
Budha - husband is intelligent and endowed with skills (applicable for Dhanu and Meena Lagna when Budha occupies Mithuna and Kanya Navamsh respectively)

Chandra - husband will be lovesick and gentle (applicable for Makara Lagna when Chandra is in Karka Navamsa)

Guru - husband will be skilful and controls his passion (applicable for Mithuna and Kanya Lagna when Guru is in Dhanu and Meena Navamsh respectively)

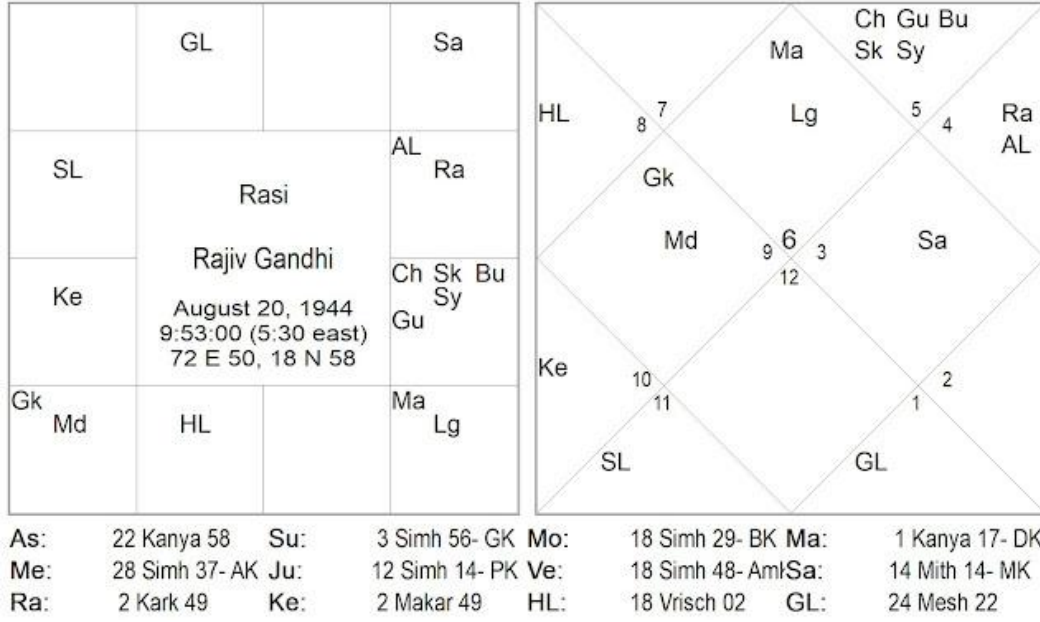
Surya - husband will extremely gentle and dedicated to his duties (applicable for Kumbha Lagna when Surya is in Simha Navamsa)

In the provided Shloka, one can note the configuration of Graha, which is organized according to the Gunas assigned to each Graha. The arrangement adheres to the principles of Tamas, Rajas, and Sattva. Consequently, Shani and Kuja suggest that the partner will embody the characteristics of Tamas Guna, while Śukra and Budha reflect the traits of Rajas Guna. In contrast, Chandra, Guru, and Surya represent the qualities associated with Sattva Guna.



Consider the horoscope of Smt. Indira Gandhi as an illustrative example. Focus on the 7th Bhāva, which is occupied by Candra and is aspected by Sani. The primary consideration is the condition reflected in the Rashi Chart. With Candra positioned in the 7th house, it indicates that the spouse will be of a similar age to the native. However, the influence of Sani's aspect and Amsa introduces a slight modification, suggesting that the spouse may be a few years older. In this case, the husband was three years senior. Additionally, it is important to note that Ketu and Mandi are also contributing their Amsa to the 7th Bhava. The husband belonged to a different community than that of the native. Furthermore, the influence of Sani (the 8th Lord and the Navamsa dispositor of Mandi), along with Ketu and Mandi, indicates a disruption in the marriage, which ultimately occurred when her husband passed away after 18 years of matrimony.

Now, observe this horoscope. Guru is situated at 12°-14'-09" while Kalatra Karaka Sukra is at 18°-48'-29" both in Simha Rasi. On adding the longitudes, we obtain 9s-01°-02'-38". Makara signifies the west direction, while the Amsa obtained is Chara Rasi, suggesting that the spouse will be from a distant location in the west from the native's birthplace. The 7th Lord resides in the Navamsa of Chandra, which also represents the northwest direction. This horoscope belongs to Sri Rajiv Gandhi, whose spouse, Smt. Sonia Gandhi, hails from Italy. Additionally, with Guru being exalted in Navamsa, it indicates that he enjoyed a harmonious marriage.



Keshav: Dhanyawad Guruji. This clears all the doubts regarding the Navamsa. But, how should we deal with Shodash Vargas?

Guru: Keshav, we have previously examined the Shadvarga scheme. It seems that Āchārya Varāhamihira adhered to the Skanda Horā, Brihat Prajapatya and the Rishi Horās, such as Satyacharya Horā, Parashara Horā, Kaushik Horā, Shaunak Horā, Garga Horā, and Gargi Horā, which do not address the Shodash Varga division. The concept of Shodash Varga appears to have been introduced later, primarily in the Lomash Samhita, which differs significantly from the teachings of other Rishis associated with the Arsha, Jain, and Yavana traditions. Consequently, Acharya Varahamihira appears to have excluded it from his considerations. Most interpretations of a horoscope can be derived from Rasi and Navamsa without resorting to the numerous fictitious D-Charts promoted by contemporary astrologers. This perspective is also shared by the traditions of Varanasi and Kerala.

Keshav: I sincerely appreciate your detailed explanation, Guruji. Your insights have provided us with a deeper understanding of the topic, and we are grateful for it.

Guru: Shishyas, the importance of Navamsa is highlighted in the following Shloka -

**इन्दुः सर्वत्र बीजाभो लग्नं च कुसुमप्रभम् ।
फलेन सदृशोऽशश्च भावः स्वादूरसः स्मृतः ॥** (Rf. BD)

[Candra is the seed, Lagna is the flower, Navamsa is the fruit and the Bhava is like the nectar of the horoscope.]

The 'fruits' of a horoscope should thus be understood from Navamsa. The same is hinted at in the several Shlokas in Brihat Jātaka. I trust that you have gained an understanding of the concept of Navamsa, although this merely represents the surface of a much deeper subject.

A Rare Combination

भाग्येशस्य नवांशेशे स्वोच्चे भाग्यसमन्विते ।

पुत्राधिपेन संयुक्ते लक्ष्मीयोग इतीरितः ॥ (Rf. JY)

[If the Navamsa dispositor of 9th Lord is exalted in the 9th Bhava and in conjunction with 5th Lord, the Yoga so formed is called Lakshmi Yoga. Such a native is very wealthy.]